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social changes resulting from external forces, and their cultural content is belief.

What about religious belief—has it changed commensurate to ritual action, as ritual seems to have altered in relation to changes in other areas of social structure (e.g. regrouping and localization of population)? There are several ways of looking at this question. First of all, I feel that while social changes have been substantial, they have taken place within the traditional framework of Mapuche society and are, therefore, not radical departures from patri-organization, marriage preferences, ancestral propitiation, etc., which have been recorded since before the reservation system went into effect. If nothing else, this means that major changes have not been transitional, i.e. have not been operating to fashion Mapuche society or culture in some sort of Chilean likeness. And, since greater rather than less social complexity has resulted from these modifications, it does not seem proper to view Mapuche society as "breaking down." I think, therefore, that more attention should be paid to the phenomena which make for constancy, the counterforces to change which condition its rate and direction. The attention given to constancy is usually subordinated within a discussion of the force [or weight] of tradition, and sometimes in as few words. In evaluating this force of tradition, system analysis should be undertaken, and I think that a good place to begin such inquiry is in the general area of religious belief and action, the system of religious morality. Without a structural-functional orientation any discussion of culture change would necessarily involve much undesirable guesswork and reliance on a "common-sense" reconstruction of odd bits of fact and fancy. It is this lack of total analysis which renders ineffectual much of Titiev's concluding chapter, "The Changing Pattern of Culture" (1951: 142–52).[8]

Radcliffe-Brown suggested that ritual beliefs would tend to change more quickly than ritual activities. I do not feel that

[8] It is difficult to reconcile Titiev's avowed commitment to functional analysis with statements such as, "Religious functions, too, have passed out of the hands of the chiefs," (147) and, with respect to the central feature of Mapuche morality, ancestor propitiation, ". . . no systematic rites of propitiation are carried out" (108).

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178 Mapuche evidence bears this out. Nor do I feel that this is a
121 fair statement, or at least a useful one, of the problem of ritual
771 constancy and change, unless the specific factors of change are
78 considered in some detail. If we look to missionary influence,
the farthest outpost of directed culture change, we find that the
177 dissemination of Christian belief and action has been in rather
178 sterile ground. All Mapuche ethnologists would agree to this, as
121 would most missionaries working in Mapucheland, including
771 those who are not averse to accepting formal conversion as an
777 indication of eventual spiritual conversion. There has been, in
78 effect, no transition from traditional religious institutions to the
Christian systems of belief and ritual action. Had there been, I
feel that we might be able to show that ritual action on the
reservations had changed more slowly than belief (bearing out
Radcliffe-Brown's hypothesis), and that, as with the more
"acculturated" Mapuche individuals, people would continue to
participate in traditional rites with less and less enthusiasm or
conviction, until the rites themselves were no longer performed.
But this has not happened. There continues to be a coherency
between belief and ritual on the reservations. Where there is
such coherency, regardless of possible departures from tradition
(largely a matter for historical inquiry), it is relatively meaning-
less to speak of a set of physical activities changing at a slower
rate than a set of mental activities on which they are presumably
based. When a new system is introduced, say Christianity, and
effectively replaces an old system, then belief and action might
change simultaneously, if the action becomes reinterpreted in
the new ideological framework. This is rather different, though,
from change within any established set of beliefs and actions,
and involves the substitution of one set of values for another.
This substitution of set for set I would consider an example of
radical change.

121 Idea systems are conventionally discussed, insofar as they are
discussed at all, under the rubric of *culture*. Action systems are
taken to constitute *society*. Neither is separable from the other,
except for the purpose of analysis (for which I feel the
separation is absolutely necessary), since culture and society are
simply two different abstractions from what social scientists
consider reality—human behavior. Now, Mapuche ritual values,

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Now, Mapuche ritual values, if one may judge from descriptions in the literature and from definitions in lexicons, have remained relatively unchanged over the years since the establishment of the reservation system, if not for centuries. What then of ritual activity? Simply this, that among the observable changes in ritual action already described, there has been a constancy of the sort I have discussed. Constancy, as I understand it, implies adherence to the thread of Mapuche tradition, expressed both in belief and institutionalized action, a concordance between present-day beliefs and activities and those, for example, described by Latcham, Guevara, and others around the turn of the century. I regard this adherence to tradition as constancy because, (1) changes which have occurred represent no significant departure from *admapu* (customary law), and (2) the time depth since the establishment of reservations is sufficient to make judgments about the net effect of infra-structural modifications on continuing social behavior. These are admittedly gross criteria, but they at least establish the grounds for phrasing and testing hypotheses and have relevancy to the material presented in this book.

The vignettes of Mapuche life presented in this study were selected often as contrasts to average, expectable behavior, as exceptions which bring the rules of social action into sharper relief, and were not offered as examples of general accommodation to reservation life. The stories about incest, about dealing with *witranalwe*, about male shamans, and so forth, were intended to underscore the rules of Mapuche society and normal activities, insofar as they represented breaches and uncommon behavior. There would be no need to mention this if it were not for the fact that others before me had cited exceptional behavior, or had generalized individual affective states and responses, in a manner which implied that these aberrancies would serve to indicate and illuminate trends or patterns and so forth. It is of no special importance to the structure of Mapuche society that some men might well prefer to go to town, get drunk, visit a brothel, and do any number of other acts than take part in *ñillatun* or *awn*. It is of no importance at all unless of statistically significant frequency, analyzable as a pattern variable or some such concept. What is of major importance is that the vast majority of Mapuche do

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178 undertake responsible participation in traditional ceremonies
183 and that they look forward to participating. It is said that nobody
•78 goes to town when *ñillatun* or *awn* are held within congregational boundaries.

121 This, again, is admittedly a gross measure, but it seems sufficient for system analysis in a relatively homogeneous society.
178 But it is a tool too dull for the analysis of, say, the subtle
183 psychological currents which might occur in an individual on
78 such occasions. This matter cannot be discussed with authority, however, by any one who is not a trained psychologist and who is not thoroughly familiar with Mapuche society and culture as a total system impinging on the individual. With respect to the Mapuche, how do we know when enough individual responses reflect a cumulative departure from traditional beliefs and practices, when divergence began to be felt in the Mapuche breast, and, therefore, whether a number of similar affective states represent "change" or not, or change of what sort?

771 Let me give an example of this kind of difficulty. A "growing
184 indifference" to traditional rituals has been noted among the
178 Mapuche by anthropologists, missionaries, and lay persons.
793 Ritual responsibilities are said to rest more and more with the
756 shaman or the ritual priest. This judgment is made with respect to younger Mapuche, especially the men, about whom it is also said that there is a strong resistance to Christianity. My early impressions, colored by statements of this sort which I had read and heard, were that the younger generation was in a sort of spiritual limbo. But I have since come to favor another interpretation of this phenomenon, one which is entirely consistent with the Mapuche way of life. This is simply that young and even many middle-aged Mapuche are expected to allow the major ritual responsibilities to rest with the *ñillatufe* and/or the
[885] *machi*. This is the system, and it ties in with the notion that a man is not mature until married and forty-ish, after which time he begins to assume ritual responsibility. It is not until one matures that one is permitted to undertake grave ritual responsi-
701 bility. Youthful "indifference" is not indifference at all, and in
184 any case does not imply change, transition, or breakdown.
178 Rather, this condition is entirely consistent with the rules and dominant motifs of Mapuche culture and society. To under-

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framework of traditional values and institutions, and wants to change at his own pace—and mainly with respect to the acquisition of economic goods. Whatever the cumulative effect of this attitude might be on Mapuche social structure and cultural values, it is yet to be observed.

That religion is one of the forces most suited to mold the world view of individuals is recognized both by the Mapuche and by Chilean missionaries. The failure of the Christian ideal to take hold among the Mapuche is testimony to the successful integration of Mapuche society and its system of values, for religion provides the framework in which the general inculcation of traditional values, attitudes, and procedures is accomplished. Four hundred years of missionary work, economic imperialism, and even ultimate military defeat have failed to crack the hard shell of Mapuche religious morality. The Araucanian language, in which these values are expressed (and which for this reason is banned in the reservation schools), is still the language of the home. Even Chilean merchants have learned to figure accounts in Araucanian, and they inject Araucanian words into their sales talk. All preschool age Mapuche and most adult women are essentially monolingual in Araucanian, the language of thought for almost every Mapuche. Children are jokingly called "old people" because they know little or no Spanish. And during and after the few years of formal reservation school, youngsters are reeducated at home. There is a general rejection of Chilean values and procedures, patent in an undercurrent of constant ridicule and in a strong feeling of pan-Mapuche, ethnic solidarity, vis-à-vis Chilean society. Even in the sphere of economic activity, some of the traditional ceremonial aspects of economic life persist. Mapuche ritual appears both as an expression of this social and ethnic solidarity and as its single most stabilizing and integrating force.

III

Religious beliefs centering in ancestral propitiation largely define normative behavior and constitute therefore moral rules of Mapuche society. It might be said that a function of ritual belief is the establishment of limits to possible variation in social action. Where beliefs persist or change in a manner consistent with traditional values, the social institutions which reflect these beliefs accordingly persist or change consistent with traditional structures.